

M 995 V  
Wednesday, June 1, 1966

Must Remain in  
Transcription Room

Who is new tonight? You know it would be interesting if you could tell, if you want to, why you came. There has to be of course all the time a reason why you come when you come for the first time or even when you come for the 100th time. Every time you have to ask yourself why do I come. Because curiosity that might be in the beginning something that you hear that may be interesting and so forth and whets your appetite to some extent, it has to change gradually into a little different kind of a motivation. And maybe you are there already that you're looking for something and you hope to find something that you at the present time want or perhaps that you think you might find and then you don't find. Now when you don't find it it may be my fault. And maybe it is your fault when you're looking for something that these ideas cannot give or that you're looking for something that quite definitely is wrong for you. Still you would not know and you may be ignorant about it and the very fact that you are looking for something that you hope for may mean that you do not know the direction in which way to look. Or really you don't know what you're looking for. But if you could define it - what is it really that you wish - then we have a big step forward because then we can talk about it or I can say no, you won't find that. So if you want to say something about that it might be helpful. If you don't its quite all right because we'll talk anyhow. Have you any idea why you came?

Girl (friend of Peter Heim): Well I came because I read two accounts and I thought I understood a little bit about what Gurdjieff was trying to do and it made me feel a certain way as though the various parts of my life which had been shifting around constantly not exactly fell into a static place but seemed to order themselves along a path and the feeling that it gave me was something which I wanted to investigate.

Mr. Nyland: You were here before - some time ago, weren't you?

Girl: I was here before, yes. And I wasn't impressed at all.

Mr. Nyland: Well that's interesting you see because then it's even more interesting why you come back.

Girl: Because of what I read - the way - the feelings I just described--

Mr. Nyland: Ah - and that what I said was not in accordance with what you read.

Girl: I wouldn't say that. Some of what you said interested me. But it didn't strike me vitally the same way. Perhaps because of my own reasons.

Mr. Nyland: Yes I'm afraid so. But that is neither here nor there because it may be at a certain time even that I don't say it or maybe that I imply it and it may not be understood at all. I may not understand at all what you are looking for. But now you came back. You read something of Gurdjieff. And now there is a possibility and maybe after the meeting is over you may leave with a little bit more interest. But then you see we have to attach it to what your interest is. Because if we talk again at cross purposes then of course it will be the same kind of a thing. What are you looking for?

Girl: A way to use everything which I have collected.

Mr. Nyland: That's right. About what questions.

Girl: What is my value. That's a very wide open - - -

Mr. Nyland: No, that's right. What is your value. What is your place. What is the reason for living. What does one do with different people, with relationships. What is really one's attitude towards an aim. What is justified in having an ideal. In what direction should I use my ordinary life for a purpose perhaps of a higher level. All these things of course are quite legitimate to ask. And when one starts with that kind of a consideration then you start to look. And you strike every once in a while a

little bit of gold - some statement that someone made and say that sounds interesting, now if I only could use it. Because your difficulty always is that when one reads or when one hears about it, it is still to a great extent theoretical. And unless you can extract something from such statements which you could put to practice in your own life, ultimately it wouldn't have any particular value then only perhaps at times a certain enjoyment of reading and then feeling good. But you see that doesn't help. As I say many times, it doesn't help you to buy any bread. Anything that has to do with philosophy or psychology or religious outlook or possibility of understanding certain things in ones own life - either one can use it and it has to be there at any time that I want to use it that it is available. Otherwise it simply goes on the bookshelf or it goes back in a certain memory and you say, Yes, at that time it was very good but now what. Here I am faced with this and that kind of a problem. How will I solve it. And there always have to be problems. Because if one is not alive then of course there are no problems. If one is alive there is a constant changing because of life. Usually we call it growing or at least adapting and sometimes maintaining and then one is confronted with a variety of different psychological, physical, emotional, intellectual, whatever problems there may be and then one has to have an answer to some of the questions that one has. What appeals to you. ( ) What made you think that there might be something somewhere. Or put it another way - what are at the present time some of the things you would like to talk about. You see we usually do that on Wednesday. We take any particular kind of a subject that might be of general interest and we try to talk about it from different angles and perhaps with a certain perspective to it if one can. If it can be defined well enough. If it's a problem that can even be put in words because many times there are problems that are too vague and should be left vague for a little while so that one starts to work around it and clear up a little debris first before you can reach the real problem. Any kind of a problem that is in one intuitively felt or an emotional state or certain things that one says I cannot

know really, I cannot define it, nevertheless I know it exists for me and I wish I could find a way out. You see that for the time being may remain undefined. But then if one starts to elucidate a little bit what may be the motivations for that or what caused it or if the causes are justified or not or if it depends on ones attitude of how one has taken a particular experience - perhaps in the wrong way or perhaps with a certain prejudice or maybe with something that was required that I am not willing to give up. You see then one starts to define, you make a little inroads into the problem; it may not be solved and it may take time to solve it really in its entirety but at least if one starts to go out on a certain road where there is a possibility, you live from that time on with a little bit more hope. As long as there is more clarity in that what one really has in mind with ones life - that is, what is the possibility that life can give and what am I justified in expecting and the acceptance of oneself the way one is - what can I reasonably hope for or what is impossible. Sometimes I am looking for the moon you might say - for something that I hope for but of course it is much too far away. And sometimes I may look for it on earth in daily life and I cannot uncover it because I don't know exactly how or maybe sometimes I don't have the strength. And sometimes it is a problem that is there that I know it ought to be solved. I also have a little bit of a feeling in what direction it could be solved but I'm not willing to pay the price or it may be too difficult or it may be it requires on my part too much strength or sometimes I say I don't have the time for it. I may have ambitions in many many different directions and they may be thwarted for some time by some people or by conditions of life, circumstances, professionally. One may wish let's say to write a book but I need time and I have to go to the library and I have to study up but I can't do it because I have to spend my day from nine to five in an office and there I sit and I get tired. I may have an idea being a laborer that I want to really amount to become an executive. But when I dig in the ground all

the time or I run a little truck or I am a cement worker and at the end of the day I am tired and there I am hoping but I cannot do it. Maybe I made already in my life certain decisions for which I have become responsible and such responsibility I cannot discharge because having a little bit of a conscience I know that I cannot run a way from things and sometimes the ideas that other people implant on me and that make me feel that I ought to do this or that - sometimes one calls it a general morality or that what is habitual, that one has become something from someone else that I have taken on but I did not know exactly what to do with it - and naturally all the different ideas of education, of how one should behave, or what should ones relation be towards father or mother or to children or to whatever it may be, what is required on my part that I must now do. And then many times it is not only me but it is also that what I consider with other people what they think of me. And that I conform and I live in accordance with the Jones you see. I am caught in many ways by other people and I don't know sometimes and sometimes I don't have the strength even to know how to extricate myself from it and even at that if I had that strength I may even feel lost afterwards because much of the ordinary affairs of life give me to some extent support. So you see one has to start to think about it - what are one problem or a little one or a big one or one that is unsurmountable and try to become clear about it. How do you look at it. You see, if one starts for instance a day. There is a day ahead - what will I do with it. I have to spend it on this and that. Good. I assume. I have to. Then I question do I have to. What is this in me that makes me loyal or that makes me so-called kind or that makes me sometimes keep my mouth shut when I feel that I ought to say it. What makes me sometimes wishing to be honest and not daring to be honest. What is it that some friends tell me how I should be and why do I believe them. Why don't I have enough strength or enough knowledge or enough insight or enough ability to be able to solve such problems for myself and many times of course I go let's say if one is religious I may go to a priest or a minister or someone, a rabbi and I say tell me what will I do. Or if I don't find solace with them I may start reading. The Bible, ( ) Bhagavad Gita, Zen literature, philosophies, some

psychologies. I go to Freud. I go to Reik. I go to Jung, Adler. Who is it who can help me. Psychiatrists? Maybe. Sometimes. He let's me talk. Maybe it becomes clear. You see but I have to have something not only at the time when I am exposed to such influences. I have to have something that I can carry with me and that I can produce any time that I want it in order then let's say to have at any one time the telephone number of God in my pocket. And when I want to call Him that I can call Him and that I am sure that He will answer and that he is not too busy or too much hidden behind clouds. This is really the problem of life, problem of earth, problem of where we live, of this world, in the conditions in which we have been brought up, what is it that has made me what I am and why is it that sometimes it is utterly impossible for me to find out which way to turn. And why is it that there is not enough advice. Why is it that I have not been told when I was in school that that was what was required. Not an accumulation of knowledge and data and how to multiply and divide and keep track of a dollar bill. But why is it that there is something in me which was not sufficiently developed with which I could actually then bring to the foreground and that would make me cope with the conditions in which I find myself. You see it is still a matter of growing, a matter of trying to find out because one cannot expect the solutions immediately and one is perfectly willing to be patient enough within reason and that one says yes, I will try it today. I will go a little way, maybe one inch, maybe tomorrow I'll walk a mile. But I do not know yet unless I do know that I am on the right road. Then I am willing to be patient. But if I am not on the right road I feel that I will be cheated after some time and then, after that time, when I actually discover that it hasn't led to anything I blame - I blame someone, I blame conditions, I blame the reason that so and so did this and that to me or that I unfortunately went in that direction and not knowing any better of course I had to find out the hard way. You see these are the things that of course one must talk about and think about because if there is a possibility that I in any kind of a condition of life can remember that what I really am or rather that there is something for me that at that moment gives me strength or that I say yes, for the time being this what is now ordinary life that



it passes by and I ( ). If it were possible for me to withdraw just a little bit. You see there is much too much traffic on the outside world. I am caught all the time by the noise and by the fast moving cars around me and I mean now psychologically. I am living in the world - thoughts, little thoughts, some big thoughts, and some feelings, associations with other people, relationships, like that. All of that naturally as long as I have my eyes open, as long as I hear, I am affected. Where is it in me that I could return to as if I would draw the blinds and close the door and say here is my inner chamber, now let me think. You see Gurdjieff can help that way. Many religions can help. If I really am looking for something that is of a more stable something in me like a foundation, there are many religions if I understand them and if I can live in accordance, but also a great deal of the stuff that is being written is only words and they have no particular content. And I don't even know how to put content into them even if it is dogmatically quite correct. If one says yes, here are the Ten Commandments - live in accordance with them. Go ahead - live. How does one. Here I say I have to love my neighbor. How can I. He steps on my toes all the time. He always is to blame. Many times of course I am to blame but I don't want to face that so I say someone else is to blame or the conditions under which I live and I have no stability and it is really the search for that kind of stability I think that gradually one can get by attending to certain quite fundamental truths about oneself. The first truth is that I don't know myself. This I must know that much of the material that I have accumulated is a little bit false or a little bit off the truth; it is exactly not white, it is off white. It is not exactly correct although I do not know that it is not correct. I assume it is correct. But the trouble is that I have been influenced by so many things that I do not know really what the truth is and what isn't for myself and when it comes to a question of really knowing what I am naturally I don't want to see the things that I really am. Sometimes they're a little bit horrible. And I find excuses and I rationalize about it and that for the time being satisfies me and my mind is quite willing to substitute certain things in order for me to have a little bit more peace of mind. Because I don't

want to face the truth as it really might be. And this is true as far as a negativity of something that I dislike in myself and it is also true that I exaggerate it when I am over liking. It is why I'm emotionally involved in an excess way. Both directions are a little wrong and sometimes I smell it, I know that it is not right. Still I don't know what to do about it. The second thing that I have to come to realize is that I am a product of circumstances and conditions. That I really have been acted on and that all that time that what I now so called present to the rest of the world as a personality has been an accumulation of a variety of data which I received from other people, partly as education, partly as well meaning advice, partly as suggestions and partly as influences to which I have been exposed which I could not avoid. And that I find myself with my particular make-up - whatever it is that I am as a human being or as a personality that with that I really don't know what to do with whatever I have received. Sometimes one says one is mechanical. It simply means that I react all the time and that I have no particular knowledge of how to assert myself. The reacting means that whenever something influences me I have a ready-made reaction to it and many times I react in a certain way that I even don't know I react. Then I say I'm unconscious or I say I'm habitual. There is nothing wrong with it only if it comes to the point of knowing exactly what is right, if it were for the possibility of building something for the future, I have to have a foundation that is firm and that foundation has to be correct religiously as far as my own inner life is concerned, relationships as far as whatever I may consider within myself as a higher motivation in my life without going into any kind of a detail of that it is God or His Endlessness or that there is a higher spirit or that there is a sphere above me towards which I want to strive. All of that perhaps can or cannot have been inculcated in me when I was living and many times even if I am religiously brought up I want to forget about it because the examples that I have seen as far as living religion is concerned is usually not so hot. I criticize of course. I dislike people. I dislike myself. But at times I make amends with myself and I indulge in criticizing others, thinking that they are not as good as I am. I think that other point for oneself is a certain esteem



that one has to have for oneself in order to get along in the world and if one loses this kind of self respect and really you consider yourself nothing; in psychological terms it would be an inferiority complex. Still I have to listen to it and learn to walk with it, learn to live with it. The way I have been brought up, that what I am at the present time is a result of all kind of things that have affected me. Sometimes I can trace it, sometimes I cannot. And when I cannot trace it, it leaves an emptiness for me. I would like to have a clear picture of myself. But you see it doesn't help me much because whatever it is that has been in the past in all probability will continue in the same way unless something else is introduced that could make it go in a different direction. You see this is the question of habitual way of living. I have been formed and certain things have been set in motion in the direction of what I call my development and there is no particular reason to assume that it will go in a different direction from where it has gone unless something quite fundamental happens to me that makes me shock into a different way but otherwise I will continue to go in the same direction building on what I have and expecting that what I will become to be based on that what I have at the present time. With all of this you see the idea gradually becomes very clear that if that what I am or that what I think of myself is not entirely right then I have to look for something that is correct and that for me if I want to have a solidity has to have absolute value. Now if I can find it by reading books; if I can find it by trying to imitate - Imitatio Christi - as you probably know. I don't know how much you have read; I don't know how much you are interested in things, how often perhaps you have admired someone who has written certain things that were very clear; how much hero worship there has been in your life; how often you have looked up to possibilities of people around you or people who have already died and have left a certain legacy. What is it that stirs one. What. In what direction. Why. What is it that can make me feel alive. Artistic creation? Scientific? What is it that really gets me a little bit out of the humdrum of my existence. What is it that I wish

to do even if I could not do it that I still have that wish. What can give me each morning a certain aspiration towards wanting to live that day because I look forward to it. Is there in one a certain wish for that kind of an adventure, hoping that something will happen, a miracle maybe, or at least that I will be able to free myself more and more from that what I now call bondage. The question then is am I bound. You see when I consider myself a reacting creature, I am bound. Because whenever anything acts on me I will react always in the same way. And this establishes a pattern for myself. If I look at myself and I see what I am and then start to realize that I have acted like that before and that when so and so says something to me that is not very nice or steps on my toes that I swear or kick him or that when the baby cries and I have work to do and I really hate it and that I at such a time for one moment will say, Ah, what is this for. Why should I experience this. Why has God, if I want to use that term, given it to me. Why am I what I am. And look at all the other people who apparently are better or are in a happier state. Why is it that I have to suffer. Why are always the pastures next door greener than my own. Why do I have to work. These are the questions I think that must come up in anyone who wants to remain alive and who wants to have out of life something that is satisfactory. So you see this question - am I entitled to something that I can get out of life and that could belong to me or is it a law that I am foreordained to live constantly the way I am. Is there a possibility of extricating myself out of whatever conditions I now live in and whatever I am as human being and is there a chance that by acting in such and such a way that I can accept that what I am and then with this continue instead of keeping on repeating and repeating what I have done and all the time at least to some extent feeling sorry for myself. You see we're talking about ambitions. We're talking about purposes in life. We're talking about idealism. Reasonably. About that what ought to be possible. Aspiration I called it a little while ago. But when it is aspiration it has to do more and more with the outside world. When it is inspiration it has to do with the possibility of something in oneself in the

direction of what I called a little while ago solidity. If I could have solidity, if I could be free from reactions, if I could act at will, if I actually could understand and if then I could do whatever would be required for such and such a condition for me to do that without having to ask anybody what will I do but to find in myself that answer and to say I know. You see if I want knowledge, if I want the truth, if I want facts that are irrefutable then I have to have a foundation first of accumulating such facts and how will I get them. This is the big problem; as long as I live on earth I will constantly be affected by everything that happens on earth. Naturally I'm not only gullible but I am made the way I am and I am unfortunately or fortunately a certain type that I carry with me - I call it personality. Astrologically I can define it. And I can say I am that and that type and because I was born under that and that sign or such and such stars or planets I happen to be like this and poor me - I cannot help it. You see then I may as well give up because then if there is absolutely nothing that I could do about it and that everything has already been regulated and that I am preordained to become what I am I become a fatalist. And surely an agnostic. And I simply have to take then whatever it is in life as well as I can and I will say poor suffering ( ), and this and that and so forth and pretty soon I'll die. Because many of the things that are ambitions will of course gradually atrophy. There is no particular reason for me even to get up; I will hate to get up and face the day and there will be very very little of the kind of amusement even that I become interested in and you might say I will grow old before my time. Whenever there is life, whenever there is still something that one says this will be a possibility, with this I want to continue, if there is that chance of that kind of freedom for me that I could be in life the way I want to be then I would have perhaps in that direction a solution for my life. I still have to find the answer to that problem. Now one can philosophize about that and one can say if I continue to live and I acquire more and more experience and after some time I will know this and that and I burned my fingers once, I won't burn them for the second

time or if I do for the second time certainly not for the third. If I know that certain friends have affected me I will stay away from them. If I have done this and that that is not as yet for me a habit either in the form let's say of drugs or constant looking at a newspaper or being affected by looking at TV or funny papers or things of that kind; perhaps at times I have the strength to get away from it. But at the same time I limit my vision and I will have to eliminate out of the events of the world a great many things which affect me and I say, Oh no. I don't want to look at snakes or I don't want to hear about Viet Nam any more and I am not interested in politics and sports - it leaves me cold and that kind of music is no good any more because they don't know what they are really doing and jazz - it's a little too much out of syncopation. Art - it's nothing to me. Gradually my world will become smaller and smaller. And again it's exactly the same problem. I will eliminate more and more the things that I believe will hurt me or that have no meaning instead of enlarging the world and hoping that the world when it is enlarged would have much more meaning for me. Again it is a sign of hiding. And there is no question about it that many of us are dying at the present time. That less and less one wants to do. More and more I expect other people to do it for me. More and more I rely on gadgets and technological developments. More and more I have to read all the promising advertisements of how easy it is to do your washing in one hour and how I can shop at the supermarket in half an hour and get everything done and how quick I can make a meal by just going around to the drugstore and get it ready made - a TV portion that I just eat up. You see many of these things technologically speaking and now I call it progress because I live with it and it's made easier to me. When I actually come to a difficult situation I don't know. I cannot help myself any more. If there is something wrong with the car what do I know about the car. If there is something wrong with any kind of an oil burner I have to call in either the man who knows, if there is a link in the pipe line for the water I have to call a plumber and pay through the nose. Many things I wish it is not there any more. It does not sell. I have to take what is offered on the market. I don't like that dress but I have to buy it. There

is nothing else. You see we are regulated all the time by a variety of things. I don't even know it. It happens to be that kind of an influence and after some time I realize that I am bound more and more that way. And it is not only in the things that I need and that I would be able to get. Where is a good artisan who really can repair something instead of buying a new part. Where is the love for work on the part of people who really care. Who want to do this and that for the sake of doing the work instead of for the sake of getting a little extra amount. Why all the strikes. Why the influence under which we have to live. Why is our system the way it is. Why is publicity guided in a certain way in order to convince us of certain things which of course are not true. Why is the secretiveness. Why is hiding. Why is lying. Why do I lie. Why do people not tell me the truth. Because I cannot stand it? Or because they don't dare to tell it? Why is it that I cannot have an open relationship about certain things instead of going behind the bushes and hope that no one else will see. This is the kind of life if I look at it and I really come down to brass tacks - is it really so satisfactory to be alive. Is it so much worthwhile even to advise for someone to have a child so that child can be brought up in an atmosphere of carbon monoxide. It's not that I am skeptical and I am over critical. I am afraid that people don't really realize what is happening to them and how they gradually are being deadened because of the atmosphere around them and not knowing it because the process is so slow. I finally discover myself absolutely that I have no interest in anything any more and that what I would be interested in has left me. Where is art. Where is reality. Where is real love for science. Where is non commercialism. Where is real friendship. Where is real understanding. Where is not confession or not going to church but where is living religion among people. Sometimes primitives I hear about they are much further advanced then we are. Why do the Indians still keep together. What takes place in the ( ) of the Hopis for instance. Why do they adhere to certain things that are sacred. Where is the sacredness within my own life. These are the things that one has to look at if one wants to become interested in work. Because if that is the kind of interest that I am looking for then there is a possibility of reaching it. But if I

have no interest of that kind and if I want to remain superficial Gurdjieff has nothing to say. Absolutely nothing. So this is the question of ones own conscience and it is utterly absurd to think that I will derive some benefit out of so called work on myself when I have no interest whatsoever in ordinary life the way it is and I keep on accepting it without any question. A man who wants to work first has to have a question. As a matter of fact, man should be a question mark and in that question mark he ought to be able to straighten himself out and undo the question mark and become a man - straight up - looking up towards let's call it heaven. Towards the sky. Towards infinity. Whatever it is for him. Towards something that is not of this earth because this is the picture that man should be and man should feel. He should wish to be free. The fundamental question about work is that I realize I am bound. Earthbound. That I live on earth and as long as I want to continue to live on earth I don't have to worry too much about being bound because one is clever and one can get along with many things in ordinary life and you can steal a little bit and you can be a little bit more brilliant than so and so and you can eat the cheese off his bread and he cannot do anything about it. It's quite all right. We make the adjustment because we know what we are and we know what the other is. We take them for whatever they are. Sometimes they say things we know we don't believe them. We go to a cocktail party. How marvelous ( ). Of course you don't and you know it. But it is Bon Ton and we live with it. We allow it. So in the first place look at your life. Try to come to grips with that what is the world. What is really you. What is it that you think you have. Do you actually have it. Can you rely on it. What is it that you speak towards others. What do you talk about. What is the exchange - that kind of communication. What is there in you that is perhaps empty. What is there that you want to fill. What do you want to fill it with. Amusement? Movies? Or something real or something that is a responsibility of that whatever one has already been engaged in and now has to be done and perhaps you don't like to do it. How do I do it better. How can I really live in reality. How can I live with pleasure. I say as long as one is on earth it remains in accordance with the laws of earth. The more I understand the laws of earth the cleverer



I am. And many times I live on earth I don't understand it at all because many things seem to happen accidentally. And this already should be an inclination of seeing how can I get free from that so that I could be like a man if I wish to be that that I can be that and I am not influenced by others who perhaps would tell me that I should be different. Work on yourself means that you introduce something which is not of this earth. It's objectivity. It's a very simple word. Objectivity is everything that is non subjective. And the assumption then and quite definitely the reality one finds out that to be true - that everything on earth is subjective. That everything of a human being whatever he does is subjective. That everything you and I do is subjective. That means our behaviour, physically, our feeling and mental functions - all are subjective. That is they are all interpreted; they are all mixed; they are not pure. Whenever I have a thought it goes over into an activity. Whenever I have a feeling immediately I show it with my physical body. My physical body will not move unless it has a feeling or a thought which starts to trigger it off into an action. Whenever the body itself wants to move it is because the body itself has a certain desire one way or another and that usually is instigated by the thoughts or by the feelings and how do I get my thoughts and how do I get my feelings. How pure are they. How much of a thought or a feeling is a reaction product. How much is there in the outside world by which I lived and which has made me. This is the question that comes up regarding work. If I am interested in freedom I have to find out to what extent I am not free and I have to be quite truthful about it and as long as I try to interpret that whatever I see of myself if I possibly could objectively then I would be free from the subjectivity. But the problem is that I cannot be objective because I have never been taught to be and I always have allowed myself to remain subjective. All these kind of terminology and these kind of words may not have any particular meaning. But they have a very definite meaning regarding my life if I look at it and when I get stuck or when I run up with my head against the wall and I see that I am lost and I don't know which way to turn, it is a result that I stay constantly on one level of subjectivity on earth and usually as close to the earth as I possibly can. And

that the moment when I realize that I am a little free is when I am a little bit away from it, a little bit separated from it, a little bit as if at that time I call it as if there is a little heaven on earth and my wish constantly is to go off into space and to forget this. The wish which constantly is within me and which finally will be fulfilled when I die. This is really the preparation for life as it is, as we know it, that it only will be solved when I die. And then it is too late. Now maybe in all of this you'll find something that responds to you. Don't let's talk too much about it. But the first thing is if you want to extract something from this kind of work you have to start thinking and you have to start pondering and you have to start feeling and you have to change your feeling into an emotion when it has to do with things that are a little bit different, a little bit away from earth, a little bit more spiritual, a little bit more religious, a little bit more real, as philosophy can be real, of something that has to do with your inner life. Not your outer life. Never mind. It will take care of itself. Inner life. What is it. That what is within. That what is my essence that I sometimes I call essential essence. That what is holy, **sacred**. That what is the holiest of the holies. That what is real reality. That what is sometimes I say God. Where is it. Do I wish to find it. Do I want to open myself up sufficiently so that I can see it. Do I want to be sincere and honest about that. When these ideas are not there Gurdjieff, the road to objectivity, the road to consciousness, the road to conscience, the road to a will, does not exist. But when one wishes to work, one can work for that constantly having in mind that whatever I find of myself to be, whatever it is and not satisfactory because I have problems which I cannot solve, this will create in me a very definite form of energy with which I then want to do something. There have to be constantly such motivations and there are many different kinds of motivations and they are all based on the realization here I am; this is what I am; I want to find out what I really am and then to see if that what I really am; if that can be useful for the purpose for further growth. So you see we come now to another assumption - that man

on earth is not what he might become. And that man as long as he is on earth will always remain what he is and that man has in him potentially something that could grow out provided he knew the conditions, the kind of soil in which it will grow. But that the fact of that kind of a growth as evolution is a very definite possibility and can be proven to one if one wants to set out on that particular road of evolution. How do I evolve? What is possible for man? What should grow out. In accordance with Gurdjieff, man is full grown as far as his physical body is concerned. All he is waiting for is to die. If it is an octave in him he lives in the si of the si do of that octave. All the rest has been represented in his growth from being a little child up to his maturity physically and that in him, in man, is developed that what he now calls organs for himself with which he functions of course. A feeling center ( ) solar plexus, a so called consciousness that he uses for mental functions. So called sex organs for reproduction and so forth. Procreation. All of that is man and that he has within him a body and in this body all kind of things that have to be maintained for which he eats, for which he breathes, for what he takes in air, takes in so called impressions as sense organs, he lives, he maintains himself; his actual growth physically is over. Emotionally he is grown a little, not very much, sufficient for earth. Because with the feelings he has he can appreciate certain things aesthetically or religiously. There is a feeling, there is certainly a little bit of knowledge in between a liking and a disliking. Although the trouble is that the feeling - whatever we call feelings - are states of the physical body and it is usually I feel wrong or right in accordance with whatever the state of my physical body is and what I like many times is a question of taste. But aside from that we'll assume that there is quite definitely feelings. Jealousies I know. Hate I know. So called love I know. Whatever it may be - emotional love if it is not changed into a physical one or an attraction or chemical combination of that what is in my physical body sometimes can produce a definite state of feeling, sometimes even aspiration, sometimes even wishing, I said a little while ago, wishing for the moon. Intellectually-sure. We can get

along on earth quite well. Some people better than others because they are a little bit more clever, little bit more fascile, little bit easier and flexible. But what is it based on. Again you must ask this question. Associations? A little bit of pondering. Weighing. We don't know much. Mostly talk. Formulation. The forehead is very well deväoped and it can talk talk talk, all kind of nonsense. It is not very logical. Usually it isn't. Many times I go - my feelings I don't want to put them into words. And perhaps it is right. And when I try to put them in words and I want to become intellectual I usually miss the boat because then there is something that is lacking and an over intellectualism is usually much to cold and a person cannot live by that kind of bread alone. He wants to have some warmth. Now this is a picture of man in accordance with Gurdjieff. Full grown physically. Half emotionally and practically nothing intellectually and at the same time this intellectual although it is quite enough for earth also has in it a certain hope or a certain realization of a possibility or to some extent a knowledge that something that is potential could grow over into an actuality. Amind sometimes can see a possibility and have a hope that it may be available for one. I can have even a certain belief that such a thing is possible and a mind can think about the possibility of growing. This is important because if the mind didn't have that we would already be dead long ago and that is what constantly gives the hope that one can grow up. So now again if man is only that what could he be if he were full grown. Terminology of Gurdjieff means that he could become a harmonious man. Then the question what is harmonious man. Do I want it. Do I understand it. Can I define it. Is it desirable and if so what do I have to give up. You see this is work. Now what happens and what is the work itself and what is this so called method and what does one do in order to become conscious. That's another question. I first have to become clear that I really want something of that kind. And maybe for a long time I try to find out if I can do it alittle cheaper because work is expensive. Work requires effort. Work requires payment. Energy

for a certain purpose which usually in the beginning I have to take off a little bit in the direction where I usually spend it. I call it unconsciously. You see, don't let me talk too much about it. You must understand by this time that what I have said there is more than enough for you to take home. If there is something in it that appeals, come back. If it isn't, forget it. What other questions.

Man: I am wondering if you can give me a little clarification on a little problem in relationship to knowledge. And it appears to me that when the work talks about the distinction between knowledge and being and the combination of the two to create understanding that there's quite a difference between knowledge and understanding. Now is there any danger involved - - -

Mr. Nyland: It is not exactly that way. I think the concept of being you don't understand.

Man: I don't.

Mr. Nyland: Knowledge you understand. Accumulation of data. Putting them in your head, classifying them, having already for memory available when you want to use them so that you can call on them. That of course, data, insight, sometimes concepts, certain ideas that are related to each other by association or not, one can even with that kind of a mind be inventive, all of that is based on knowledge. Knowledge changes into understanding by means of an experience. An experience is the application of a knowledge with the activity of the body performing that whatever is as data as knowledge into a practicality. You see whenever I have a thought and I act on it, then I acquire experience of having done it. And the experience then is based on the combination of the idea, the thought or the fact in an application physically expressed so that when I have done it then I have the experience. It has become more part of me than the knowledge. It has more value not only that I know that I have done something but I also know that when I have

experienced it it is very much less argumentative. When it is knowledge and someone else has knowledge we can talk about it from now till doomsday and each person has his own theory about it but when I have practically experienced something I say I know and this time the knowledge is not any more the knowledge; it has become an understanding.

Man: Then the knowledge can be <sup>a</sup> dangerous thing. In other words one can have a refrigerator full of knowledge and one can fool oneself into saying well I know that already and not live. It can stay in the way of really getting it.

Mr. Nyland: That's right. Exactly. How often do you take on knowledge from something else. You read. You want to believe it. You agree with the last speaker. You know it does not mean that I have an understanding: it simply means that it has been logically put together. It has made a certain inroad on me. My mind has started to function. It seems plausible so I say it is my own and still it isn't. I read about it. I know I could express it. Again I could give it back with the same kind of a formulation and I may appear to have wisdom but I really don't. All I have done is to react with the knowledge that I have by giving it out. As a matter of fact I have taken very little part in it. My mind has taken a part. And it has been enjoyable for the mind. And that there is a danger of the accumulation of too much knowledge - of course. It can be filled. Actually it can burst a little bit, you know. And it can be stuffed and it's a hell of a lot of knowledge that is ( ) that I have accumulated because I happen to see it; I happen to hear about it; I happen to be there when at such and such a thing and I had to take part in it; and a lot of the stuff that we have learned in school simply let's say I hope it has given a little exercise to the mind and the mind has become a little bit more fascile but usually it is not acquired by me as a totality; it only has been laid on to me. When it is experience and of course I cannot experience all the knowledge I have but when I look at myself as a being I have to have an experience on which I base this being.



Now what takes place when I have a knowledge that is put to practice. When I really want to continue the practical application of it. Something in me and I call it now a wish to do this has to be there emotionally involved in that kind of what now becomes a triangle. Because there have to be the three things: the knowledge intellectually, the practical application physically and the dynamic force which comes from my wish; as long as it is there I will want to put to practice that what I know. When it is no more wish, I don't. So it stops. So this kind of a you might call it this kind of activity - total now - is made up of three things. An intellectual quality, a physical one and an emotional one. The three together when they are combined and when there is the intensity of each one for the same purpose, you see? That is, my mind is focused maybe on the result; my body is under the rule of the mind working towards the same result and the feeling has been engaged in order to reach that result. It is then as if the three are focused on one which is the result that I want to obtain at that time. When it is that kind of unity, there is a possibility of fusion. A little bit and sometimes very much. Depends on the intensity. This fusion produces being. You see? Whenever there is anything that has become a unit it is my being. My being of my personality totally. Now I can talk of course about the being of my individual component parts. I can say there is a being on the level of my intellect. My feeling center also may have a being. And whatever there is physically as a body also has a being. But when I talk about being in the real sense as representing that what I am totally as a personality, that at any one time I could split up again into component parts if they have to function differently or separately from each other, it's quite correct but as far as the being is concerned, it has to be that kind of a unity. Now this being has in itself changed the knowledge into an understanding. So that the understanding becomes an attribute of the being. It also has a little different form of that understanding because it is based on an application as compared to the accumulation of knowledge. And therefore I call it root. Something that is rooted in me. Sometimes it is called root language. Root knowledge.

It is something that has affected me that it has taken root in me. It is not verbal. It is reality. Now this level of being can be of course different kinds of levels because the personality in its development can have a better functioning three parts and bring about more unity than at other times or for different people or for me at different times. So, the being shifts. It is a measure. How I measure this level depends on the functioning of it. In the first place the ability to do, the ability to think and the ability to feel. And the measure that I apply to the level of being is again that as far as earth is concerned it has to have a superior value. That is, on earth all activities that I am engaged in have a certain level of value. There are low, near the ground levels of activity in which I, an ordinary man, wouldn't like to engage in. I usually say when I am occupied with the affairs of cosmos and universe and space and all that, I have a higher level of being. To some extent it is true. An artist of course would dispute it. He would say that his level of being is much and much higher because he creates. And there is some truth in that because the creation is something that did not exist which will exist after he gets through with it. An invention is very much like that. At the same time physically speaking a person with great ability and dexterity, a man who practices karate or jujitsu or something of that kind who is extremely clever in manipulation, a man who can use his body for ( ) purposes, a person who can have his body at his command to do whatever it is that he has to do, great strength, wrestling, whatever it may be, the development of that kind of center sometimes can overshadow the levels of being so called of the other two. And it all depends now what one attaches to what as having more value. And I can say yes, I prefer an artist maybe because I myself like to be an artist. I aspire to it and I admire then someone who is already that. But if I am intellectually inclined I probably will like a person who is like Einstein. And if maybe I am interested in wrestling or boxing or ( ) or sports or whatever maybe I admire someone who has a keen eye, who can play golf, one hole in one and so forth and so forth, whatever it may be. Now you see these questions of the different dexterities

in the different centers, all of them in accordance with the different people who look at them, will have certain appreciation and very seldom can one agree on it because I cannot say what is worth more then only what is worth more for me. But in general, if I take a public pole and say what is really worth more in mans life, I don't know if I really can come to a conclusion. Perhaps we will say that physically when it is purely that is a little bit lower than the so called mind or the so called solar plexus or feeling center or heart and maybe it is true. There is a certain exactly the same kind of a problem as in production. What is more important in the production of a certain article commercially. A salesman? Or the man who sits at the desk and is manager? Or the production man or the research man? Of course it is a team but the salesman loves to say that he is the most important because he is in contact with the rest of the world and he has to sell it and if he doesn't sell it, there is no production and of course the same argument from the standpoint of the production man: if he doesn't produce the salesman cannot sell. So. Then if there is no rosearch then there is no production. And if there is no manage-ment they are chickens without a head. So you see from the stand-point now of man as he is in the direction of his own development probably the mind was developed a little later than the feeling center. Quite logically his physical center was developed first. When a child is born it has practically nothing else but a physical center. And by constantly growing and being fed certain things are developed and in the first place probably his intellect. I would almost say that that is certain that it starts to function because of the sense organs, because of seeing and hearing; that after that the emotional center is developed a little bit because the little child starts to place things and then also starts to like or dislike, but many times the dislike and like is based on what the body likes. And then of course the third possible development is sex which comes much and much later. So if one says in accordance with the growth, that what is worth more probably is when it is later formed. It's an argument. When one says a tooth which is a wisdom tooth is a wisdom tooth, the implication is

that because it came late it now has more wisdom or it represents man in a more wisdom state. It's argumentative. But in any event from the standpoint of earth they are more or less equal. More or less. We need all three and whatever the development is and from the standpoint of consciousness there is no question because the mind is absolutely inferior. That what is predominant is physical body. And what hangs on a little bit in between is his feeling center. This is from the standpoint of conscious man. That is, from the standpoint of the possibility of development of man. And if man actively could develop into a full grown man which then is called harmonious or individual, he would then have a fully developed physical body, a fully developed emotional body and a fully developed intellectual body. Now if that is a possibility as something that is held up towards which one could strive and in which then such development - that is, whatever there is at the present time and whatever exists potentially - that that could develop and we call it from the Gurdjieffian standpoint develop into a conscious area. That then if man could be full grown Ouspensky would call it up to man number seven that then the totality of man as he should be as an individual and conscious and conscientious is a man who has all - 1, 2, 3, 4, 5, 6 and 7 developed. Now one can argue again about that but the one thing that is clear is that man number 1, 2 and 3 representing the three different parts as centers of man exist on earth. That also man number 4 exists on earth. It usually is not interpreted that way. But the way I mean man number 4 is a person who has already an aspiration towards the possibility of further growth. That is man number 4 is an emotional man in which he has a feeling and a hope and a wish and a yearning and to some extent a realization of the possibility that he can become something else. This is man number 4. It's not his regular feeling center. It is something that is much deeper and surely much more essential and much more honest for him. Out of that could grow man number 5. Man number 6 in the Gurdjieffian sense doesn't exist on earth and 7 is still a little bit further away. But that he could develop into that if he knows how, I think there is no question about it. So there is the totality of man. If you have a little

bit of a diagram of that in mind as represented by different octaves and so forth you see the first octave is complete up to si do, the second one is complete up to fa and the third one is only do. The third octave represents for man his soul, his intellectual body, something with which he brings about if possible a link to that what may be cosmic consciousness. That for man number 6 and 7 it is necessary to have that developed in order to be self conscious. And the different terminology and whatever the way we define it simply fits in a certain scheme you see. But again the question is man number 1, 2 and 3 - he has an end, surely on earth when he dies. Is anything possible for him to continue to live. Number 4. Can number 4 under different conditions not of earth continue to evolve. And is it necessary for man during the time that he is alive and utilizing his body for whatever manifestations may be needed or for whatever practice it can be put to - that out of that/certain amount of understanding can be derived which will enable him to become conscious. These are the problems and of course they are quite right and naturally they have to be solved. But not naturally.

Man: How do I begin ( ) of self remembering?

Mr. Nyland: Well, you begin at the very beginning by the accepting of yourself the way you are. And you begin by what is called observing. Observing is the wrong word. Because observing in our language is connected with anything that I receive as an impression through my five sense organs. I call it observing very often because I look, I see it with my eyes. I also observe to some extent noises which I get through the hearing. Touch I come to conclusions because of it. Smell - whatever it may be. You see these are the things that I say the word observation, and sometimes it's used as seeing oneself, are really quite wrong. The only word that applies which is different from a thought process and still is a mental process, is a word awareness. Before I can become aware I have to be alert. That is, I have to be cognizant

of the fact that I exist. This is a form of life. I realize that in this form of life I expect certain things with my body or with my different functionings and now I wish to become aware of that fact. The requirement now in order to have this fact become more absolute, that is more truthful, I have to discover how can I become objective about myself. For that ( ) I say the objectivity of myself has to be recorded in a part of my brain which is capable of not thinking but can remain objective by recording and then form an awareness, which awareness is an experience for me. So the problem is simply that when I wish to work on myself something in my mind has to take place which then starts to record the fact of my physical existence. I call this now, I use the word now, observation in the sense Gurdjieff means it. That observation has to be objective. That means two things. I have to exclude out of this observation process anything that has to do with my feeling center. That is, that what I become aware of has to be an awareness without a liking or a disliking. That is, I must not have any particular prejudices, I have to consider it for whatever it is and not go question that. At the same time, objectivity will require that I have no thought and that the awareness has to be a mental function which has nothing to do with my thinking process. And this is very difficult because my mind is constantly in some kind of a mental activity related to thinking. And many times the thought simply is expressed as an associative thought. Even the formulation of course is a mental process. The pondering to some extent is mental. Everything that I do in my mind and what my mind is doing is based on facts which are in the future and come to me and become for me past as memory. And that the process mentally speaking whenever it is now functioning is dependent on anticipation of the future events and past events which have become memory. And that there is a lack in my brain as it functions at the present time of the realization of something that takes place at the moment and is registered at that moment. This of course is the kind of a statement one can question. But it is very obvious that whenever I have something that is mentally affecting me I immediately think



about it and then it is gone because the moment fleets. It is passing. There is no moment because it has no dimension. It is something in which the future goes over into the past and when it reaches me as a moment the next moment it is gone and my mind is not adjusted to the registration of that. It can register that what is coming. It can register what has gone. It cannot register that easily that what is at the present. So that if I want to come to real objectivity I have to fulfill three things. The alertness has to go over into an awareness. The awareness means I have to be free from feeling. I call it non identified. That is real objectivity. And that what has to be non identified, that what to some extent would leave me cold or which would enable me to accept that what is as is, can only be done when it is a momentary recognition of something existing. If you know anything about Zen you probably would recognize that as a concept which is absolutely essential. And it is the only way by which there is a possibility of real objectivity and real freedom because that moment is free from subjectivity. Now this presupposes that something in ones mind is actually observing, and that the problem is a development of that kind of an objective faculty within one. As a mental function but functioning only now in the sense that it records that what it observes and being free from interference of anything that takes place in the rest of the personality. So that I could become an objective something observing that what is me as body - an object. The difficulty is that there is all the time interference with my feeling and with my so called ordinary mental functions. The unconscious part. And that for I to exist in an objective sense and the acceptance of that what is as my personality is difficult in the beginning because the interference of my mind wanting to take over from that what is I and that the requirement for I is exactly this objective existence. And only when it is objective and remains objective that it can fulfill its own function. So since that problem is extremely difficult when I start to think about it; of course when I think I am not objective at all. I remain subjective. So I try to think without thinking. It is difficult. Because I have to become aware. For me it is necessary

now to have momentary realization of the existence of myself. In order to make that particular problem a little easier I now want to become objective to that what is my physical body only. Physical manifestations. Under the assumption that whatever I feel and whatever I think will be reflected in a certain activity or a state of my physical body and that when I start by observing in the real sense of the word that what is the manifestation of my physical body that at least I have a chance of having something to which I can be objective because if I observe my feeling center and try to be non identified, I would eliminate with the objectivity a feeling by observing a feeling. When I want to become observant of the mental functions of my mind and at the same time remain objective in the sense of a momentary recognition, then my mind as mental function as it is would interfere. So you see the difficulty is now reduced you might say to its simplest form. Of becoming aware of the existence of myself, as I now call myself - physical appearance. And again I divide it into different parts of such physical appearance as manifestation and I classify it simply as movements or posture or certain gestures or a tone of voice, the way one speaks or a facial expression. These are five - they are called attributes - five forms of manifestations of the physical body. There are more. There are tensions of the muscles. There is a condition inside of breathing. There is a condition of nervous system. There is a condition of blood circulation. Those are called inner manifestations; nevertheless they are quite physical. And whatever it is that one could observe of them, it's a little bit more difficult. At least it is still a possibility of using them for this particular acquisition of how to observe and what to observe. So I become first a little selective. I want to observe myself and I take out of that what is myself only a little part - let's say I walk. And now while I walk I would like to have the experience of an awareness. You see the motivations for myself that I want to work - they are based on a mental process or a feeling process. I may dislike myself heartily. I may find in myself emptiness. I may find in it a necessity that I ought to do something. I feel that I have come

to the end of my rope. I want to find out if objectivity can help me. There may be a reason why I become interested in work as a motivation. All of this produces in me a wish to work. And I have in that wish an aim and the aim is sometimes very much defined and it may be that I define it in a negative way of eliminating that what I now have because I wish something that is of a different kind of value and I hope of a higher value. Now I work. The energy that is in this wish has to be there to set me going. And it will have to establish a relationship between my mind - that part which could become objective - and the manifestations of my body. And now that wish furnishes the energy for that and then it cannot wish further. It only can wish for a state of being awake. That is, objectivity functioning. As soon as it wishes for something to be achieved I become subjective. This is the terrible difficult thing. That I wish constantly knowing why I wish and I don't wish for that what I wish. I only wish to be awake. Before one gets this clear in ones mind - - -

Man: Would you say that again.

Mr. Nyland: I wish to be awake. My wish is formed and based on a wish to achieve something while I'm awake and I hope that in a state of awakening that I will be different from what I am unconsciously. But while I wish to wake up, I can only wish for the sake of waking up. As soon as I wish for something in that state of awakening, I spoil my wish to be awake. I introduce a subjective element.

Man: Can I ask you a question based upon this. I'm a little confused by what Mr. Nicoll says about observing what seems to be states of emotion and feeling. Is there - - -

Mr. Nyland: Could you take my advice and leave Nicoll alone. He is so absolutely deliterious and so absolutely wrong and so completely confusing that it really is almost as if it is not Gurdjieff. I am sorry. With all the five volumes. Forget it. After some

time when you know what work means and you have had experience - go ahead. You can ruffle around in the dirt if you like. Excuse me that I am so strong about that ( ) because Nicoll was a very nice man but he just didn't know. And as a result whatever he has published and what is published is really a sin. It should have stayed within his group. All right. Whatever he did within his group was all right. But it is not Gurdjieff. And sometimes it isn't even Ouspensky. Sometimes Ouspensky ( ). Now it is not that I want to be critical; I want to be exact. And for that reason I say it is a mistake to believe too much of that kind of thing. Forget it. Put to practice now this time. And we can talk again next week and we can talk again more in detail about work. And if you try you can talk about what your experience was trying to work. All right? So see you next time. Bring more questions. If you bring more questions, I will talk less. Goodnight everybody.